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Defender's Song, "Faith of Our Fathers"

Defender's Motto, "Back To The Bible"

The Biology of the Church

By, Rev. Gerald B. Winrod

(Note: This article is the complete text of a sermon preached by Mr. Winrod in the Chicago Gospel Tabernacle recently. A companion sermon to this one on the "Geology of the Church," appears in the September issue of the "World Wide Christian Courier Magazine," published at 825 Barry Avenue, Chicago, Illinois. The subscription price of the "Courier" is \$2.00 per year.)

Love

The book of Ephesians is the great Church Book of the Bible. It contains a statement dealing with the technique of this supernatural institution called the Church, which was born on the day of Pentecost.

In Ephesians, the Church is described as the temple in which Christ dwells. Paul was in prison at Rome when he wrote this wonderful letter. No doubt he had been in the city of Ephesus many times on his missionary tours in the years gone by, and had preached in that prosperous little Church. He knew the people there, and he knew they were mature in things spiritual. This is evident from the profound teaching contained in the epistle.

The spiritual standing of this Church is explained further by John's letter in the second chapter of the Patmos Revelation, which was written in A. D. 96. In this message, dictated by Jesus to John on the Isle of Patmos, some splendid things are said about the Ephesus Church. The Lord said, "I know thy works, and thy labours, and thy patience and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles; and are not, and hast found them liars." But Jesus said also, "Nevertheless I have somewhat against thee, because thou hast left thy first love."

The seven Church letters contained in the second and third chapters of Revelation, were written primarily to the Churches in Asia Minor, but many Bible students believe the letters also contain a mystical and prophetic meaning. It is believed that these seven Church letters divide Church history into seven Church Ages.

Notice in the Lord's criticism that He rebukes the Ephesian Church for having departed from its first love; a triangle had developed and a third, illicit lover, a worldly element, had appeared on the scenes and had succeeded in transferring a portion of the affection of the Church from the Lord.

What Jesus actually said, in all probability was, "You do not love me like you used to!"

Love should be the very heart of the Church. None of the Church creeds and statements of doctrine, contain a single reference to divine love. Even those organizations traveling under the heading of "Fundamentalism" in recent years, have also overlooked this, the greatest of all fundamentals, in their statements of belief. Why has the Church overlooked this one great essential referred to by Jesus in His letter to the Church at Ephesus?

Temple of Diana

Ephesus was a wicked center of paganism. But strange enough a prosperous Church had been established in that adverse environment. The city of Ephesus worshipped the Goddess Diana. A gorgeous temple which was one of the seven wonders of the world had been erected in that city.

The temple was 423 feet long and 225 feet wide. It required 120 years to build it. The spades of the archaeologists in modern times have disclosed much information about Ephesus and the temple, which confirms certain New Testament statements.

There was an image in the temple which the Ephesians believed had fallen from Jupiter. Both the image and the Goddess Diana were worshipped.

Paul, in this letter, in describing the true Church, used an illustration based upon the temple, which he knew the Ephesians could easily understand. He therefore describes the Church as a temple made up of living stones, in which Christ dwells.

The temple of Diana had a foundation and Paul says, that the Church is builded upon, "The foundation of the apostles and prophets." The temple had a corner-stone, so Paul says that, "Jesus Christ Himself," is the "chief corner-stone" of the Church. He says that the Church "is the workmanship" of Christ.

The temple was made of beautiful stones, and Paul compares the members of the Church with the stones that entered into the structure. He says that, "the building" of the Church is "fitly framed together." There were joints between the stones and he says, "For whom the whole body fitly joined and compacted by that which every joint supplieth, according to the effectual working in the measure of every part making." (Turn to page 13.)



Nature's Cathedral

DR. A. P. Gouthey

I've worshipped in the great Cathedral
When lights were soft and low,
And the music rolled out grandly
Like tides that ebb and flow.

And thoughts of God came stealing
To my world-worn heart and mind,
While I knelt in prayerful seeking
For peace I fain would find.

But in the far off lonely places
'Neath the camp-fire's tent of light,
I've found the deepest comfort
When the stillness fills the night:

When the moonlight crowns the mountains
And the night bird's lonely cry,
Echoes down the naked ledges
And the fir trees sing and sigh.

Then God, like the silent Mountains,
Comes near from out the night,
While the far off dim horizon
Shows a mystic peaceful light.

Here, I need no shrine nor altar,
No man-made domes nor spires,
For the stars and trees and moonlight
Bring the peace my heart desires.



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Newton N. Riddell, Paul W. Rood, Mark Matthews, A. Z. Conrad, A. P. Gouthey, Paul Rader, Oswald J. Smith, Keith L. Brooks, Lester H. Davis, Howard Snyder, J. M. Averill, Tom Finch, A. J. Bard, E. L. Quigley, M. R. Starbuck.

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DR. A. P. GOUTHEY was introduced to The Defender Family last month. One of his poems and an article from his pen appears in this issue. He is the type of man to whom The Defender is pleased to open its columns. It is a delight to announce that he has become an Associate Editor.

"IS EVOLUTION AN ESTABLISHED FACT?" This is the name of a new booklet of thirty pages by Dr. A. P. Gouthey, price twenty-five cents. Order from The Defender Publishers. This is an ideal piece of ammunition to put into the hands of High School and College students.

SHOULD THE DEFENDER be published once a month at the present rate of 50 cents a year? Or, should The Defender be published twice a month at the rate of \$1.00 a year? Or should The Defender be doubled in size and printed once a month for \$1.00 a year? These questions were asked last month and many answers have been received. Let other readers express themselves. A decision based upon the expressions received will be made.

EDITOR WINROD will remain in charge of The Chicago Gospel Tabernacle until Paul Rader returns from his missionary tour in the Orient. It is said that there are ten million radio receiving sets within a radius of three hundred miles of Chicago. It is also true that W. J. B. T., the radio station of The Tabernacle reaches into every section of America. There is no way of knowing how many millions of people are hearing Mr. Winrod's sermons from Chicago.

AT A BARBECUE LUNCHEON in Virginia, President Hoover spent an afternoon with five thousand people. He said, "Next to prayer, fishing is the most personal relationship of man." Fish will not bite where there is noise. Prayer is also personal relationship. It is the language of the soul.

CATHERINE MAYO'S BOOK, "Mother India" created a stir throughout the world, for it exposed India's dirtiness and immoral slime to the public gaze. A prominent Hindu scholar has returned the fire by publishing a scathing indictment on the sins of America, entitled, "Uncle Sham."

CHURCHMEN ARE USING artificial stimulants in an effort to fill their buildings. Silly and worldly schemes are frequently employed. A New York Advertising Agency recently tried to help "sell" the American people on the idea of going to church. The Agency put on a contest, and offered \$1000.00 for the best "go-to-Church" slogan. The editor of a Magazine on Psychology won the prize. Perhaps it would not be out of order to suggest that ministers adopt "preach the Gospel" as their slogan. The solution of the church attendance problem is to be found in the preaching of the pure, supernatural Gospel of the New Testament.

THIS DEFENDER brings a splendid assortment of advertisements. Remember, when you patronize an advertiser you are helping to make the Magazine a success.

THE LITERARY DIGEST says, "The world does not rotate steadily, but wobbles. Anybody who has ever been seasick has experienced this."

PROPHECY INDICATES that the boundary line of the old Roman Empire will be carved again during the end of the present age. The conference of European nations at the Hague last month was watched closely by many Bible students. It was finally agreed that the "watch on the Rhine" should cease next July, at which time the French Government promises to remove the sixty thousand soldiers. This means that much of the boundary line of old Rome has been fixed by France having extended her borders again to the river Rhine. France was a part of the Roman Empire, but Germany was not.

IN WAXAHACHI, TEXAS, a few days ago, a man playing golf drove a high ball that landed in a rising airplane. The "drive" was carried 158,400 yards which is perhaps the longest "drive" the world has ever seen.

DR. MARK A. MATTHEWS, pastor of the First Presbyterian Church of Seattle, Washington, says, "If the Church were doing its evangelical duty and if every member of the Church were finding his man, praying with him, talking to him, explaining the Scriptures to him, and leading him to Christ, America could be evangelized in thirty days."

THE DEFENDER has felt that Dr. E. Stanley Jones, the noted Methodist missionary to India, has been misunderstood during the last few years by certain religious leaders who have felt called upon to attack his writings as being heretical. But that The Defender has been correct in its attitude is proven by the article appearing on page ten of this issue, under the title, "Dr. Stanley Jones Answers His Critics." Let this article be studied with great care. Perhaps we should be careful lest we drive good men from the ranks of evangelical forces.

BILLY SUNDAY says, "The Church has got its back to the wall. They are building nine theaters to one Church."

"AN ENGLISH MAGAZINE states that a new musical instrument combining the saxophone and bagpipes has been invented. If imported here it is thought that this will gradually do away with the electric chair."—Detroit News.

MANY EXPRESSIONS of interest in the Missionary activities of the Ivory Coast have been received from Defender Readers. Another interesting and illuminating article on this subject appears on page four of this Defender.

GENE TUNNEY, the pugilist, says, "I have no longer the slightest desire to appear in print."

PRESIDENT WILLIAM GREEN of the American Federation of Labor, said recently, "I am wearied of always seeing Labor pictured bearing a burden. Labor is free."

"THE MOON-MAN" is the title given to a professor in Clark University who is said to be trying to reach the moon with his missiles. The dream of scientists for many years has been that possibly some day persons will be able to fly to the moon by the means of rockets. The present object of the above professor is not to see how far he can shoot a rocket, but to investigate the earth's outermost blanket of air, by firing missiles. The earth's atmosphere is said to be about seven miles thick. Aviators have been able to reach the top and hover there a few moments. Beyond this, is the stratosphere about seventy miles thick. No human being has ever entered that realm, although small balloons bearing measuring instruments have done so. Fuel is the greatest handicap against sending rockets to great heights. No known fuel is sufficiently light and energetic to be useful.

A BISHOP in the Southern Methodist Church says that he finds the theory of Evolution to be a strong support to his faith. Perhaps he can tell us how he reconciles evolution with the Inspiration of the Scriptures, the Fall of man, the fact of Sin, the Deity of Christ, the Virgin Birth and the Blood Atonement. If evolution is true it can not be disputed that Jesus Christ had an animal ancestry. In that case He was not the Son of God, but was the son of an evolved beast. If this be true, Jesus inherited His blood from the lower animals. What will the Methodist Bishop say for the Blood Atonement of Christ in the face of these facts?

DR. JOHN M. MACINNIS of Los Angeles left thousands of friends behind when he concluded his series of remarkable addresses in the Chicago Gospel Tabernacle last month.

"A WILD MAN"

The Holy Land was in the grip of an unholy war for about two weeks last month. The strife was between the Arabs of Palestine and the returning Jews. The Arabs are now, and for centuries have been, the inhabitants of Palestine. In centuries past as the Jews moved out and scattered themselves among the nations, the Arabs moved in and took possession. Now as the Jews are being brought back to their own land, they are regarded by the Arabs as intruders.

A new and national pride was introduced among the Arabs when they were liberated from Turkish dominion by the World War. At present, a sort of "Arab Fascist Movement" has been introduced among them in which they are becoming more and more solidly united. Being without a general political leader they are bound together religiously, in a kind of a theocracy. For this reason, their outbursts of lawlessness are invariably prompted by religious impulses.

Pious and devout Jews assemble in Jerusalem regularly at the "Wailing Wall" to mourn and pray. This spot is a sacred place to all Jews. The "Wall" is made up of a part of Solomon's Temple. Nearby is the coffin of Mohammed, adorned with seventeen golden nails. It is written that when the nails all fall out, the world will come to an end. The presence of the Jews has always been taken as a direct insult to Arabs and during the last few years, there have been many expressions of resentment. Last month witnessed the most serious outburst that has yet taken place. The flames soon spread through Palestine and Trans-Jordan. Death, destruction and pillage was the awful result. Not until British soldiers arrived, prepared for action, could quiet be restored.

The Arabs are the descendants of Ishmael. Ishmael was the son of Abraham by Hagar, an Egyptian bondswoman. Before his birth it was prophesied that "he will be a wild man; his hand will be against every man; and every man's hand will be against him." It was also predicted that Ishmael's descendants would become a great nation. Both of these prophecies have been fulfilled.

"He will be a wild man." Out under the still open heavens by night, and under the blazing sun by day, countless numbers of secret crimes have been committed by the wild man of the desert in Arabia. From Ishmael's side of the house has come the whole Mohammedan world — the religion that believes in extending its borders by the sword.

Later a second son was born to Abraham, this time by Sarah, his wife. The child's name was Isaac. Soon after his birth, Ishmael laughed, scoffed, and made fun of Isaac. For this, Sarah demanded that Hagar, the Egyptian, be driven into the desert with her son. From that hour, Ishmael and his descendants have been wanderers in the desert.

From Isaac's side of the house, the Hebrew race descended. There has ever been bitterness between the two races; it's in the blood.

In the sixth century, a descendant of Ishmael was born in Mecca. He wrote a Bible about two-thirds the size of the New Testament, called the Koran. He professed to receive revelations from Allah. There was nothing in the Arabian soul to respond to the art of Greece, the poems of Homer, the philosophy of Plato, or the love of Christ. Ishmael's descendants could respond only to a god of force, power and terror. It remained for Mohammed, the so-called prophet, to interpret god in blood-thirsty terms that would grip the heart of the "Wild Man" of the desert.

This alleged prophet knew something of the Christianity of his day, but he knew a great deal more about the religion of the Jews. To him, Adam, Noah, Abraham, Mo-

THE EVOLUTIONIST'S DREAM



A DREAM THAT WILL NEVER COME TRUE

ses and Jesus, were great prophets, but he was the greatest, because he was the last. Today, there are 250,000,000 people on the earth who regard him as the greatest.

—Gerald B. Winrod.

THE DEFENDER'S TESTIMONY

The Convention program of The Defenders of the Christian Faith continues with ever increasing momentum. The Movement is attracting wide attention and is recognized everywhere as one of the most vital and creative forces for righteousness in America. God has been pleased to smile upon the Testimony and because of the prayer back of it, there is every evidence that it is functioning in His directive will.

As this article is being prepared, plans are in process for the Mattoon, Illinois, Convention, September 29th to October 6th. The principal speakers on this program will be A. P. Gouthey and Gerald B. Winrod. A tabernacle seating 2,000 in the heart of the city is being used.

The usual program of good music, missionary addresses, lectures against Evolution and Modernism, messages on Bible teaching and the deeper life, sermons on prophecy and kindred themes, addresses dealing with social and moral problems, and last but by no means the least, evangelistic services—this will make up some

thing of the variety for Mattoon.

Crawfordsville, Indiana, is also scheduled for an early meeting. An invitation is at hand from Tulsa, Oklahoma, which will likely be accepted very soon. Newark, New Jersey, and other eastern cities are also on the slate.

Rev. George D. Blomgren, Field Secretary for the Movement, has just completed a thirty day speaking tour through New England, where he did noble and effective work in promoting the pure Gospel Testimony.

Friends will also bear in mind the great annual Kansas Convention, which will be held in Sterling, Kansas, this year, December 1-8. This will be the fifth annual Convention in Kansas. The Movement was born in the Sunflower State.

This gathering will be held in Sterling College, a United Presbyterian institution, of which Dr. Ross T. Campbell is president. This is one of the best equipped, safe and sound religious schools, in the Midwest. It combines both scholarship and spirituality.

Hundreds of Defenders over Kansas plan their duties each year far enough ahead to make it possible for them to spend the whole week at the Convention. Other annual gatherings in Kansas have been held in Salina, Wichita, Lindsborg, McPherson and Hillsboro. Let readers everywhere continue to keep the work before God in prayer.

The Future of the Ivory Coast

Practically the entire *Defender* Family has become interested in the marvelous outpouring of the Spirit on the Ivory Coast in West Africa. William Harris, a black man, appeared suddenly in those regions late in 1913. He preached with noble unction and great power. Whole villages were converted. Thousands of natives destroyed their idols and gave up their fetishes.

A few hundred churches were built in as many different communities. Harris preached a simple Gospel and baptized his converts. He told the people everywhere that a white man would come later to teach them more thoroughly about the things he had opened before their vision.

Ten years went by and no white missionaries appeared to take up the work where Harris had laid it down. Finally reports began to reach the outside world about the glorious transformation that had taken place in those regions. A few missionary societies are now engaged in preserving the results of the Harris revival, and an effort is on to extend the influence of the Gospel in the area which he touched.

Not a few missionaries have toured the Ivory Coast during recent months and astounding reports are being circulated regarding conditions there. The Ivory Coast is a French Colony about the size of the British Isles with about 600,000 population. About one-sixth of the people are Mohammedans. Until 1924 no Protestant society had ever labored there, but a few Roman Catholic centers have been active for many years.

William Harris said that he had been called by God to preach in the Ivory Coast and there is every indication that his claim was true. A wonderful enthusiasm took hold of the people. His crowds were enormous everywhere he went until he was banished by the French government. No charges were made against him, but because the war was on, the government frowned upon the size of his audiences. It may have been a master stroke of Satan to destroy the movement.

The message of Harris struck home, but now the people were left without a leader. Roman Catholic missionaries were automatically excluded because Harris had warned his converts to accept no man that did not bring them the open Bible. The natives therefore refused stubbornly to have anything to do with the Catholics.

It is pathetic to think of these thousands of new born Christians without a teacher.

At last in 1924 the English Wesleyan Missionary Society sent in a representative. The missionary feared that the glowing reports which had come to him had been exaggerated and that he would find the church buildings in ruins, considering that ten years had gone by since the Harris outburst. To his amazement, he found that the half had not been told. His society simply took the work over and assumed control of the churches which had already been erected. Today, the Wesleyan Society has 32,000 members in ten different languages and about 200 church buildings, on the Ivory Coast.

Late in December, the "Paris Tabernacle Church and Mission" sent a missionary and his wife to Sassandra, Ivory Coast, and their efforts have been greatly blessed. Rev. A. Blocher is in charge of the "Paris Tabernacle Church and Mission."

Rev. R. S. Roseberry, is in charge of the Christian Missionary Alliance work in French West Africa. He has a good Bible School in Kankan, and hopes have been expressed that he may be able to supply

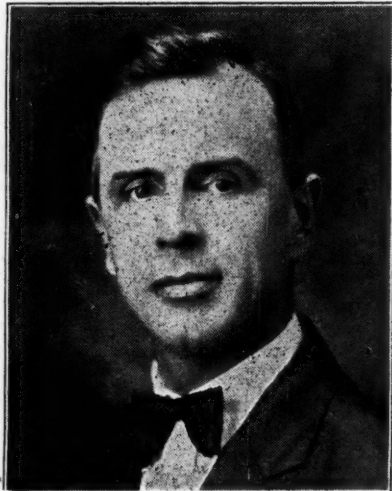
trained native workers for use through both of these societies.

The *Defender* Family has touched this field through a \$1,000 contribution made from the 1929 Missionary Fund. This was given through the Christian and Missionary Alliance for Rev. Roseberry's use in establishing a mission station on the Ivory Coast.

On August 2nd, Rev. Roseberry wrote *The Defender* from France. He was on the way from the United States to his field in French West Africa. He is soon to tour the Ivory Coast and will prepare reports and provide photographs for these columns. His present travels through the Ivory Coast are being financed by the World Wide Christian Couriers—(Paul Rader's Missionary Movement).

As previously announced, it was the original plan to use the \$1,000 gift to establish a station in Touba, but now we read in Mr. Roseberry's letter:

"The city called Man may be a better location than Touba. I will know when I get to the field in a few weeks. A native church, growing out of the Harris revival, has already been established there. This place is connected with Sassandra by motor road. The property has already been offered for sale. This will probably be more strategic site than Touba, being a little



Rev. R. S. Roseberry

farther south. I cannot give definite word until I survey the territory carefully."

Rev. Roseberry has many wonderful things to say about the possibilities of the Ivory Coast, and being a conservative and thoroughly trained man, his judgment is worthy of absolute confidence. He says to Mr. Winrod in the letter quoted from above: "I am taking you at your word. We shall need a Ford truck at once in that section. Reckon on a thousand dollars (\$1,000). I must have a car continually at my disposal as the field widens, or my work will be hindered. One can hardly realize the magnitude of the field nor the greatness of the opportunity. I trust that your missionary activity and interest may not be too much scattered for a few years at least."

It will be observed that a second \$1,000 is needed at once for effective work on the Ivory Coast. What can be done about this need?

Is it possible for 100 readers to send \$10.00 each? Or, can 200 readers send

\$5.00 each? This need should be met with the least possible delay. Let contributions be marked carefully for the Ivory Coast, and sent to Rev. Gerald B. Winrod, in care of, *The Defender*, Wichita, Kansas, and he will see to it that they reach the field with the greatest possible haste.

DES MOINES UNIVERSITY HAS COLLAPSED

Definite announcement has been made by the Board of Trustees of Des Moines University that the school has discontinued operations permanently, according to press reports. The statement was issued for the press early in September by Miss Edith M. Rebman, secretary of the Board.

The statement recited the history of the institution since June 1927, at which time it was taken over by the Baptist Bible Union, a fundamentalist organization. "The trustees confess their disappointment in having failed in their effort to establish such a university at Des Moines," the statement continued. "But for the mistake in the selection of a president we are confident that we should have reached a position by this time where we should have been able to say that the University owed no one in Des Moines a dollar."

\$150,000 LOSS

Mention is made of the fact that the school took over a mortgage of \$225,000 plus \$100,000 further indebtedness, when it began operations under the Baptist Bible Union. "Up to the middle of April 1929," continues the statement, "we had put into Des Moines University nearly \$150,000."

This money was raised, we are told, by vigorous campaigns put on through Churches in Canada and the United States.

CLASH WITH COURT

The principal cause of the collapse of the university is attributed to the fact that the local authorities in Des Moines refused to allow the school to be closed at the end of the last school year when orders to this effect had been issued by the Board of Trustees. The Board did not want to grant diplomas to the sixty students who were graduating until the "rock-and-egg riot" among the students had been investigated. The Board's order to suspend operations May 13, was followed by granting a temporary injunction by the Court, to keep the school in operation until all diplomas could be delivered. In this, the Trustees and the Court clashed.

SHIELDS ANSWERS

Complaining against the action of the Court, Dr. T. T. Shields of Toronto, president of the school, is quoted in the daily press as saying:

"I am not going any longer to sacrifice my Canadian interests for an American Moscow. Truly, the United States is a lawless Country, and we might as well attempt to run a University in Des Moines as to run a Christian institution in Moscow."

Minister's Son Invents Invisible Ear Drum

The invisible Antiseptic Ear Drum, invented by A. O. Leonard, a son of a widely known Methodist minister, for his own relief from extreme deafness and head-noises, has so greatly improved his hearing that he can join in any ordinary conversation, go to church and hear without difficulty. It is inexpensive and has proven a blessing to a multitude of people. Write for booklet to A. O. Leonard, Inc., suite 520, 70 Fifth Ave., New York City.

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The Two Resurrections

By Keith L. Brooks, 2003 Addisen Way, Los Angeles, California

(Editor, The Bible Lover's Digest)

The careful student of Scripture cannot but observe that the common notion of a general resurrection day on which both saved and unsaved shall be brought forth, will not stand the test of clear assertions of the Bible.

Two great resurrections are referred to and these are separated by a period of a thousand years (Rev. 20:5-6), "Blessed and holy is he that hath part in the first resurrection." These shall be "priests of God and of Christ and shall reign with him a thousand years." This is undoubtedly the "better resurrection" mentioned in Heb. 11:35.

If both classes were to come forth in a general resurrection, Paul would not have emphasized the necessity of knowing Christ and the power of His resurrection and the fellowship of His sufferings, in order to "attain unto" (literally) the "out resurrection from among the dead." (Phil. 3:10-11). Only those who have part in the first resurrection who are "counted worthy to obtain that world and the resurrection out from among the dead" (Lk. 20:35). The resurrection of saints is indicated in the Greek, by the expression which differentiates between "resurrection of the dead" and resurrection "out from among."

Distinction Made By Christ

This distinction is made clear in our Lord's words recorded in Jn. 5:28-29. "All—whether they sink into the grave honored and loved, or whether they died with none to hear their latest breath—"all that are in the graves shall hear his voice and shall come forth." Whether they rest in ocean or desert or beautiful cemetery—whether they loved or despised God's Son, our Saviour—all shall come forth—but not all at the same time and place. "They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation." The saved shall be recompensed, not in a general resurrection, but specifically—"at the resurrection of the just." (Lk. 14:14.)

Those who participate in the resurrection of life are those who have "passed from death unto life" (Jn. 5:24), and have the eternal life of God abiding in them. Over them the second death hath no power. The resurrection of life will bring them an even higher state of life—immortality, which none receive until Jesus comes for His own.

Those whose resurrection is postponed until a thousand years later are those who are "dead in trespasses and sins." Their resurrection will be from a state of spiritual death to a state of eternal death. Mark the fact, however, that they will not simply be left in a disembodied state. "There shall be resurrection of the dead, both of the just and the unjust" (Acts 24:15). Those that sleep in the dust of the earth shall awake, some to everlasting life, and "some to shame and everlasting contempt" (Dan. 12:2). Therefore Jesus warned men against falling into the grip of him who is "able to destroy both soul and body in hell" (Mt. 10:28).

"O God of truth and grace,
Teach us that death to shun,
Lest we be banished from Thy face
And evermore undone."

Outcome of Second Resurrection

The outcome of the second resurrection is described as "the second death" (Rev. 20:

12-14. Here we read of no white robes or palms of victory. There seems to be only the nakedness of sin. "The books" will be opened and "another book" will be opened. Possibly the "books" refer to the books of God's remembrance (Mal. 3:16). Every act of man is somewhere recorded. If man's own conscience can so long record an evil act, what may not the memory of the Almighty recall?

The single book which is to be opened, is called "the book of life." God has a record of the regenerate. The record of their own deeds will not be enough to satisfy some in the second resurrection, as to their place and standing. Some may even appear quite well in the books of remembrance. They may have been moral and liberal, yet if they saw no need of Christ they are without life (Jn. 3:36). However well one may appear in "the books" if he is not recorded in "the book of life," he is forever lost.

"Death and hell" deliver up their dead in this second resurrection. Those who come forth will be judged "every man according to his own works." Punishment in hell will be graded. Good deeds may modify the condition of the lost, but they cannot save them. God will make every just allowance. All will not suffer the same punishment; all will not sink to the same depths, yet the mildest hell is far from heaven and who will be such a fool as to take chances on being excluded from the first resurrection?

"Death and hell were cast into the lake of fire. This is the second death." We have no speculations to offer as to the exact nature of the lake of fire. It is what God adjudges a just punishment for those whose "names are not found written in the book of life."

Outcome of Better Resurrection

Having dwelt first upon the dark side of the picture, may we turn our attention to the comforting promises given those who will meet the Lord in the first resurrection. "Our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change the body of our humiliation, that it may be fashioned like unto his glorious body" (Phil. 3:21).

What a frail tenement is this in which a far too eager spirit sojourns! It constantly sets limits upon us and is quickly fatigued. It must return to dust (Eccl. 12:7) unless its tenant is of those who will be "caught up alive" (1 Thess. 4:17) at the Lord's coming. Yet this body is reserved for a higher destiny. It is not to be entirely lost. There is some mysterious surviving element, some indissoluble link between it and the spirit which God made for it. It is sealed for Jesus until the first resurrection. It will be refashioned after the glorious body in which the risen Lord now lives (1 Jn. 3:2).

It is blessed to be a Christian in a mortal body. It is better far to depart and to be with Christ (Phil. 1:23). But neither of these states can bring out the full glory of sonship. "We groan within ourselves waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23). There cannot be even for nature a deliverance from the curse, until the ground has given up that mysterious seed laid in its bosom. "The whole creation groaneth and travaileth in pain together until" that glad day.

The believer is redeemed not only as to his spirit (Psa. 103:4) and his soul (Psa.

48:9), but his body. The entire man is a purchased possession (Eph. 1:13-14). We may lose the body in the struggle for earthly existence, but what Christ has created and paid for, He will eventually call for. Satan shall not gain even the dust of the redeemed.

Literally Bodily Resurrection

As blessed as may be release from the body for some, it is not the liberty the believer awaits. The saints, even in heaven, are awaiting the day when the body itself shall be released from the bondage of corruption, made like unto His glorious body.

We turn to 1 Cor. 15 for a summary of the doctrine of the first resurrection. Bodily resurrection is, in the opening verses, founded squarely upon the truth of the literal, bodily resurrection of Christ. "If there be no resurrection of the dead, then is Christ not raised. And if Christ be not risen, then is our preaching vain, and your faith is vain also" (vs. 13:14). It was the body of Jesus that was laid in Joseph's tomb. His spirit was never there; never died; required no resurrection. If the believer is not to receive a new body out of the old, then, as Paul shows, the body of Jesus lies under the power of death in some nameless grave, and the apostles are found false witnesses (vs. 16-18).

No room for doubt is left as to who shall participate in this first resurrection—"they that are Christ's at His coming" (v. 23). If Christ is our life, then shall we appear with Him when He comes in glory (Col. 3:4). This indwelling life will cause all saints, whether in heaven, on earth or under the earth, to fly to Him in that day, as bits of steel fly to a magnet.

With What Body Do They Come?

"With what body do they come?" (v. 35). How can there be a resurrection body without identity of substance? "Thou fool," says Paul, "that which thou sowest is not quickened except it die" (v. 36). We plant seeds and bulbs. We know that they rot and die, and yet we see beautiful flowers springing up. We need not trouble ourselves as to "how." The same difficulty of explanation exists in all directions. We are satisfied with facts.

"We sow not that body which shall be . . . God giveth it a body as it hath pleased him, and to every seed his own body" (vs. 37-38). "It is sown in corruption; it is raised in incorruption." Just as in vegetable and animal life, identity is preserved, even though form changes, so the change in the form of glory of our bodies is not incompatible with the preservation of personal identity. We shall know each other there. There are two bodies for every true believer—as really as bulb and flower are two; as worm and butterfly are two—two, yet the same, made more beautiful. The resurrection body will be a bloodless body (v. 50), for there will be no waste to repair. Although bloodless, it will be beautiful because painted by God Himself.

To those living on earth when Jesus comes, this change will be instantaneous without death (v. 52). "This corruptible (those in the grave) must put on incorruption, and this mortal (those living) must put on immortality" (v. 53). Note that immortality is a future gift to those who have eternal life. Immortal life begins at the point where the life of a true believer is united to a resurrection body—not before.

Can we wonder that the apostle says "we groan earnestly desiring to be clothed upon with our house which is from heaven?" (2 Cor. 5:2). The pressure of suffering, the weakness of life, cannot but create longing of soul in many for the hour of our Lord's return, when being clothed with this new body, we "shall not be found naked" (2 Cor. 5:3). Paul leaves no room for a doctrine of immortality of spirit, which would deny the reality of a resurrection (Turn to page 7.)

The Blood Atonement

By, Dr. John M. MacInnis, Los Angeles, California

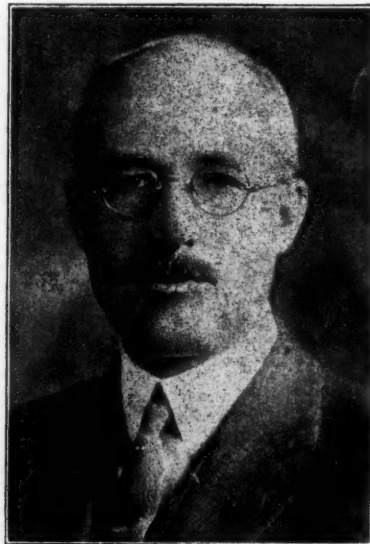
"Knowing that you were redeemed—with precious blood." 1 Pet. 1:18-19

These words carry us immediately to the throbbing heart of Christianity. Christianity is a redemption religion, and the redemption it offers was made possible through the shedding of blood. This is the fact that Peter wanted to bring to the attention of his brethren. He speaks of their having been in bondage to "a vain manner of life." This striking phrase brings us face to face with the tragedy of human experience. Men everywhere are in bondage to a vain and empty manner of life which seems to be thrust upon them. It fails to satisfy their deepest longing and aspirations and defeats them in the truest and highest desires of the soul. The most vivid expression of that experience to be found anywhere in literature is given by the apostle Paul in Romans seven. "To will is present with me, but to do that which is good is not. For the good which I would I do not; but the evil which I would not that I practice . . . wretched man that I am who shall deliver me out of this body of death?" That is the cry of a man enslaved by a manner of life that is consciously divided and defeated. Peter said that this was sin, and that it was "handed down" to us by our fathers. He does not go into detail as to the how of the handing down. He simply declares the fact and he has history on his side. There is no fact in human experience that is more clearly recognized today than the fact that the fathers "handed down" a manner of life. Scientists call it heredity while theologians speak of it as original sin. The phrase also allows for the fact that this manner of life is embodied in our social institutions and customs and thus constantly pressed upon children as they come into the world and grow up. They take it over as unconsciously as they take over their mother tongue.

Peter says that he and the group of people he was writing to were redeemed from that "manner of life." This was more than a mere theory or theological dogma with him. It was the most fundamental and living experience of his life. He knew the difference between a divided, defeated, and empty manner of life that he lived before he met Christ and before Pentecost, and the kind of life he was living when he wrote these words. It was the passing out of darkness into the marvelous light of God. It was the passing out of the consciousness of being "no people" into the consciousness of "the people of God." He passed out of emptiness into fullness of life. He knew that the change was brought about by what Christ did for him and in him. He knew that what Jesus did on Calvary was what made possible that revolution in his life. In other words he knew that this redemption that he experienced was not an easy and cheap thing. It was not bought with corruptible things such as silver or gold, but with precious blood—the blood of Christ. He did not undertake to give us a theory as to how this thing was done. He simply states the fact. He knew that Jesus bore our sins in His body upon the tree in order that we "having died to sins, might live unto righteousness and that by His stripes we are healed and redeemed." This is stated as a genuine experience. Peter knew the healing power and the flow and riches of the new life. This fact has been a healing and transforming power in the lives of millions of people from that day until now. The acceptance of Jesus Christ as crucified for us means life from the dead. Nothing

is more clear in the history of men than this.

Naturally men were led to seek the mystery of this fact. As they thought about it they were led to ask the reason why Jesus had to die and to pour out His blood in order to save men. It was around this question that theories about the atonement centered and developed. One of the earliest theories given was that Jesus had to die and pour out His blood as a ransom to be paid to the Devil by God. Men had sold themselves to the Devil and they were his, and God had to pay this tremendous price to the Devil to buy them back from him. That was the prevailing theory about the reason, in the Church, for the atonement for about a thousand years. It was the theory held by the majority of the men who were prominent in the early Church Council, in which the doctrines concerning the Person of Christ were formulated. They honestly believed that this was the New Testament fact. That Christ died as a ransom was a fact. That this ransom was paid by God to the Devil was theory, or interpretation, that tried to explain the fact. That theory was not in the New Testament.



Dr. John M. MacInnis

There, we are clearly told that Jesus died and that He died for our sins. He was offered as a sin offering and made a curse that we might live unto righteousness. But nowhere are we told that this offering was a debt paid to the Devil.

Coming down to the day of Anselm, the saintly Italian, who became famous as the Archbishop of Canterbury, but better known to us as the writer of a book called "Cur Deus Homo," men became dissatisfied with this theory of the atonement which made it a ransom paid to the Devil and tried to find a better explanation of it. This was the purpose of the book written by Anselm. In it the writer tries to show that God upholds nothing more justly than He doth the honor of His own divinity, and therefore

all debts owing to Him should be duly paid. If they failed to be paid the debtors should be duly punished. The whole will of a rational creature should be subject to the will of God. Obedience to the will of God is a debt which angels and men owe to God. Anyone who comes short in this does sin. Man sinned and he owed this debt to God, but he could not pay the debt and he could not be saved until the debt was paid. The debt must be paid by one who is man and God, therefore, Jesus had to become man in order that as the God-man He might be able to pay the debt. Being God and man at the same time He was able to fully meet the demand of the divine honor. This is a decided improvement on the earlier theory, but it is only a theory or interpretation.

This theory involves an analysis of the consciousness of God involving the motives leading God to give Jesus as a ransom for sin. The Reformers in the Reformation changed the emphasis in the interpretation of this fact by saying that it was the righteousness of God that demanded this sacrifice and atonement. This emphasis still carries us back to the consciousness of God and still involves the motives leading to the giving of Christ in death for a ransom for sin. I am not now saying whether they were right or wrong in their interpretation. The thing I am interested in at this moment is the fact that that is an interpretation of a fact that is at the heart of the Gospel and that it involves the motive that led God to give Jesus Christ as a ransom for sin. If men know anything about the consciousness of God and the motives that moved Him in any great undertaking, they must come to know them by revelation. Has God at any point revealed His inner consciousness and motives in this great Movement of redemption which involved the giving of His son as a ransom for sin? Naturally we turn to Jesus Christ for such a revelation for He was God manifest in the flesh. His consciousness was the consciousness of God. He only said the things which the Father gave Him to say. When He spoke He was speaking the mind and consciousness of God. Did He ever reveal the motives that impelled God in the giving of His Son as the price of redemption? If He did we have in that glimpse the deepest and fullest revelation that we can possibly get of the consciousness and motives of the eternal heart.

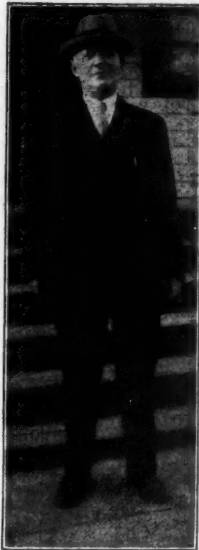
God's last word of Himself and His motives is in Christ. Very fortunately we have a most illuminating insight concerning this very matter. Here God speaks in the midst of time when Jesus says, "God so loved the world, that He gave His only begotten Son that whosoever believeth on Him should not perish, but have eternal life." Here we have most gloriously unveiled the consciousness and motives of the heart of God in the sacrifice and death of the cross. The impelling passion that led God to give His son was love. He so loved that He had to give. The motives back of that sacrifice was to keep men from perishing and to lead into eternal life. Of course in His love He could not do anything that was unrighteous or that would compromise Himself, or His universe. That goes without saying, and is written all over the divine revelation. Yet we must not lose sight of the fact that when Christ spoke the deepest consciousness of the heart of God He showed us that the motives and the passion that is back of all God's redemption activities is love, expressing itself in a desire and purpose to save men from sin in order that they might experience and live eternal life. That is the thing that the heart of God craves for in the sacrifice of Christ. When we have this clear and illuminating revelation why not rest in it? It is enough to explain the WHY of the atonement and ought certainly to be sufficient to satisfy the most critical mind. God loves, and therefore it was most natural for Him to do the utmost possible.

(Turn to page 8.)

ROSH-HA-SHONAH AND YOM KIPPUR

(Jewish New Year 5690 and Day of Atonement)

By, Evangelist Philip Sidersky, Chicago, Illinois



Rev. Philip Sidersky

The Jewish year of 5689 according to Hebrew reckoning will close at sunset on October 4, 1929, and the New Year or Rosh-ha-Shonah of 5690 will be ushered in, and at sunset on the 13th of October Yom Kippur, or the Day of Atonement will be observed and Jews all over the world will be confined to their synagogues on that evening as well as the following day, spending most of their time praying and fasting.

Those two holy days, New Years, and the Day of Atonement, are observed in a very strict manner by Jews all over the world. Not only are all the synagogues crowded, but extra halls are hired in all large cities to accommodate those who have no access to synagogues.

The first ten days of the Hebrew month of Tishri, from New Years Day to Day of Atonement, are known among the Jews as "Yamin Noraim," solemn days, and "Asereth Y'me Teshubah," ten days of Penitence. Their purpose is to prompt the Jew to self-examination and to reconciliation with God.

Special sermons are preached by the Rabbis on the evening as well as on the following Day of Atonement, and some of the large synagogues even broadcast their services by radio.

The Day of Atonement is described in the sixteenth chapter of Leviticus. In Biblical times, the high priest conducted the service by the use of two goats.

The first was made the scapegoat and was turned loose into the wilderness. We read in Leviticus 16:10, "But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him and to let him go for a scapegoat into the wilderness."

The second goat was offered as a sin offering for the people, on the Day of Atonement. Turn to Leviticus 16:15-16, "Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat."

"And he shall make an atonement for the holy place, because of the uncleanness

of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness."

This is the manner in which the service was carried out in Bible times as inaugurated by ancient Israel.

The scapegoat was a type of Christ in the days of the priesthood. It will be recalled that before the crucifixion, Pilate offered to release Christ as a scapegoat. But the rabble refused to allow our Lord to be released, but cried, "Release unto us Barabbas."

Today, the Jews still observe the Day of Atonement as a "form of godliness." Their rules are strict, but in their apostasy they do not observe it in the Scriptural way. Instead of killing a goat and releasing a scapegoat as in olden times, they simply engaged in "Penitence, Prayer and Charity." At twilight when the first star appears in the heavens, the rabbi blows a ram's horn. The services continue this year from sunset, October 13th, to sunset, October 14th. This includes a period of fasting for twenty-four hours; loyal Jews do not even drink water during this time.

This is the most sacred fast of the Jews. What a pity, that my people do not know that the scapegoat has already been released, and that the "Lamb of God" has already been slain, for the remission of sins of all who accept Him as their Saviour!

Jewish Notes

During the last few years since the signing of the Armistice of the recent World War, several important things have transpired among the Jews confirming Bible prophecies which are evidences of the soon coming of our Lord.

A few years ago Prof. Klausner, of the Hebrew University in Palestine, startled the Jewry of the world of publishing a book in the Hebrew language on the life and times of Jesus. This was the first time that a story of Jesus has been written in the Hebrew language. It came from the pen of one of the most prominent Jewish scholars of the present day, and his book made such a stir that he came very near losing his position as a professor of Hebrew University.

Shortly afterward, Rabbi Stephen Wise of New York, one of the most prominent Jewish Rabbis of America, came out with a statement in his synagogue that the time has come for the Jews to read the New Testament and to find out the true story of Jesus for themselves, and this has also created a big stir among Jews everywhere. A great effort was put forth by the Rabbinical Association of New York to excommunicate him as leader of the Zionist movement of the Jews in America.

The latest and the most startling movement among the Jews concerning Jesus came forth during the month of April 1929 when a prominent Jewish lawyer by the name of Solomon Shwayder of Denver, Colorado, started a movement to create a new Sanhedrin to review the trial of Jesus in

Palestine, and this is one of the most interesting movements that has taken place among the Jews. It will mean a great deal to Christians in general and to Bible students in particular. (I will have a more detailed article concerning this in a future issue of The Defender.)

Within the last few weeks the whole world has been stirred by the attacks upon the Jews in Palestine by the Arabs. There are some important lessons to be learned from this sad incident by studying it carefully.

It has been a custom, especially among the reformed Jewish rabbis in their sermons on the Day of Atonement to rather emphasize that all the persecutions that the Jews have undergone have been at the hand of Christians. They will not be able to do so on this Day of Atonement, for they can not class Mohammedans and Arabs as Christians. On the other hand, it will give the Christians an unusual opportunity to show a Christ-like spirit to the Jews who are undergoing persecution just now in Palestine.

On the evening of the Day of Atonement, Sunday, October 13th, a special sermon will be preached at the Chicago Gospel Tabernacle by Gerald B. Winrod which will be appropriate for the occasion and there will also be special music at that time, and on the following Monday, October 14th, an all day service will be held to pray for the Jews, not only in Chicago, but all over the world, and especially for those who are actively engaged in spreading the Gospel among the Chosen People. On Monday evening, I have also been requested to speak.

All readers of The Defender are asked to devote as much time as possible on that day to prayer for the Jews and for those who are laboring among them.

THE TWO RESURRECTIONS

(Continued from page 5)

body. To be absent from the body is to be present with the Lord (v. 8), but when we are clothed upon with our "house from heaven," we attain a higher state.

Conclusion of the Doctrine

Let us give attention to Paul's conclusion of this glorious doctrine. "Thanks be to God who giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57). His atoning death is the power by which we are delivered from sin and His resurrection is the power by which our bodies will be raised from the dust.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (v. 58).

"Press onward through each varying hour;
Let no weak fears thy course delay;
Immortal being! feel thy power,
Pursue thy bright and endless way."

BOOKS SUGGESTED BY MR. BROOKS

Pertaining to the Resurrection

1. Miscellaneous Notes (Vol. 2)—By C. H. MacIntosh.
2. Dispensational Truth — By Clarence Larkin.
3. The Ineffable Glory—By E. M. Bounds.
4. The Resurrection Body—By White.
5. Distinctions of Truth—Hottel.
6. The Empty Tomb—(Moody Colportage).
7. The Dead in Christ — By Mrs. Geo. Needham.
8. The Gates of Hades—W. E. Clark.
9. Proofs of the Life Hereafter—By Gilchrist Lawson.
10. Heaven A Place, A City, A Home—By E. M. Bounds.

THE BLOOD ATONEMENT.

(Continued from page 6.)

sible for Him to save those whom He loved, from sin and death.

But you say, "Why did the innocent One have to suffer and pour out His blood for the guilty?" Some people think that to do that is immoral. If people ever had any excuse for saying that, we of this generation can hardly say it. We have been committed to that idea in a way that few generations have been committed to it. Believing that it is absolutely right and moral for the innocent to die for the guilty in order that men might be saved from the wrong and the unholy, we literally gave millions of our finest and fittest young men to die for that conviction. They were not responsible for the war, but we sacrificed them in an attempt to save the world from war and its degradations. Whether we were right or wrong in what we said along this line, the boys believed we were right and we accepted their sacrifice as the most heroic thing in our generation. We did not give them to punish anybody, but we gave them in order to save the world from what caused the war. Now let me guard myself for I have been misunderstood and misrepresented at this point. I am not saying, and I never have said that the thing that the boys did on the battlefields of the world war was the same kind of a thing as Jesus Christ did on the cross. What I am saying is that what they did involved the sufferings of the innocent for the guilty and we did not think it immoral for them to do that. On the contrary, we praised them for what they did.

Jesus was without sin, but He gave Himself in death because others sinned. He died, the innocent for the guilty, because God loved the world and He wanted to save the guilty. In doing this He did something that no one but God could do. No merely human being could save men from sin by anything he could do. Only Jesus Christ, God manifest in the flesh, could do that. But let us not lose sight of the fact that the thing that made possible that sacrifice and carried through the tremendous program of redemption that involved sorrow, suffering, pain and death was the love of God. It was that passion of the Divine heart that carried Christ through Gethsemane, Pilate's hall and the horrors of Calvary.

God did not want to see men perish because of their sin because He loved them. He so loved them that He gave Christ. This was the impelling urge that was back of the redemptive activities of Christ. In them He was expressing and gratifying the deepest desire of the Father's heart of love. This is the deepest and most sublime glimpse that is given to us into the consciousness and motives of God. We cannot get beyond these matchless and fathomless words. As I have already said, and I wish now to repeat it with all the emphasis of my being, all that God did in love was righteous, for He could not even in the passion of His heart to save men, do anything that was unrighteous. That must never be lost sight of. But to appreciate that does not mean that we must change the emphasis of the New Testament regarding the supreme motive of the Divine heart in redemption. To change this emphasis from love to a mere legal transaction is to tear the heart out of the New Testament, and ignore its flaming revelation of the heart of God. The cross represents many things. It is the unveiling of sin. It is a revelation of the unutterable degradation into which man has fallen. It is also a glimpse of the unspeakable nature of sin. But beyond all of these the cross is the unveiling of the Divine love and its purpose of redemption. It is God in the passion of love doing His utmost to save men. I heard a father say the other day that he told his boy one day, "My boy, if you insist on going to Hell I am going to Hell with you." That was the agonizing

heart of a father yearning over his boy and his agony led the boy back to God and His will.

God literally said to men, "You have sinned, you have gone into death and I am going down to death with you." And God in Christ sought the depths of death and Hades in order to save His children. What that meant to God no one but God knows. We would have to be God in order to understand it and therefore God could not reveal it to us. But we can understand something of a righteous love that is willing to do the utmost possible to save its objects. The love that is willing to lay down its life for those that it loves. It is then that we find the deepest meanings of blood atonement. Redemption is a thing that cost God the life of His only begotten Son. It is not something that was indifferently worked out and secured. It cost God blood—the blood of His only begotten Son. That is the sacrifice of love! It was love that brought the Saviour from above to die on the tree. That love was not the impulse or emotion of a day, but the Eternal Love of a Father's heart. Peter says this thing was in the heart of God before the foundation of the world, and was manifested in Christ and the cross at the end of the times in order that one faith and hope might be in such a God.

In Christ we have a glimpse of what is eternal in the heart of God. When we see Christ we see God. It is true that Jesus Christ did something on Calvary that was done once and forever. A something that cannot be repeated, for it was then finished. But the thing that made that possible was the unchanging love of God. He loved then and He loves now. He is now touched with all the feelings of our infirmities. He still

loves and yearns over lost men and women in compassion desiring to bring them back to Himself. That to me is the flaming heart of the Gospel of Jesus Christ. If that is heresy I am a heretic to the cores of my being. I believe in that and my life is committed to it. My life is dedicated to the making known of this good news everywhere I go. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have eternal life." That to me is the reason, the motive, the logic, the passion and the purpose of the blood atonement. It is God's way of redemption and by it we may enter this very afternoon into eternal life. It is a highway out of our bondage into the freedom of the sons of God. If we have not found life through that Gateway we are still lost. If we have passed into life by this mystic Gateway nothing else matters much.

Encompassed in that life of love made available through His blood, we are safe for time and eternity. "And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God; God abideth in him and he in God. And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God and God abideth in him . . . we love because He first loved us. If a man say, I love God and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from Him, that he who loveth God love his brother also." That is the ultimate logic of love and its expression in blood atonement. Christ died for us in order that we might live the life of love.

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COFFIN-NAILS

By Gerald B. Winrod

United States Senator Smoot did a courageous and commendable thing recently, when he denounced the vulgar and wicked schemes of cigarette manufacturers who are working so energetically to promote the use of "coffin-nails" among the youth and the women of America. Speaking before the Senate, he launched an attack on the present advertising campaign, and asked that tobacco products be placed under the food and drug act. Rising to heights of oratory, he said:

"I rise to denounce insidious Cigarette Campaigns now being promoted by those tobacco manufacturing interests whose only god is profit, whose only Bible is the balance sheet, whose only principle is greed.

I rise to denounce the unconscionable, heartless, and destructive attempts to exploit the women and the youth of our Country in the interest of a few powerful tobacco organizations whose rapacity knows no bounds."

In an effort to show just what the frenzied advertisers are saying, Senator Smoot, said, with withering sarcasm:

"Overnight, as it were, the old COFFIN-NAIL, against which we solemnly warned our young, became the sovereign god. Are you suffering from sore throat? Gargle with cigarettes—there is not a cough in them. Substitute cigarettes for wholesome food. Would you gain laurels on the football field? Cigarettes will give you vim and VIGOR. Would you be a great general? Forget that an army marches on its stomach—it marches on cigarette stubs. Would you be a popular sea hero? Throw the life preservers overboard—and place your trust in a package of cigarettes."

He continued:

"Not since the days when public opinion rose up in its might and smote the dangerous drug traffic, not since the days when the vendor of harmful nostrums was swept from our streets, has the Country witnessed such an orgy of buncombe, quackery and downright falsehood and fraud as now marks the current campaign promoted by certain cigarette manufacturers to create a vast woman and child market for the use of their product."

Senator Smoot's State, Utah, has added a new statute to its books in prohibiting "the advertising of tobacco in any form on billboards or display posters within the boundaries of the State."

A Utah newspaper said that the cigarette

manufacturers "have brazenly recommended and advised the use of cigarettes by the young, both boys and girls. People of mature years, even though in some cases users of tobacco themselves, have felt outraged and nauseated with the diabolic crusade to make cigarette smokers of children."

This effort to fasten the cigarette habit upon children, young men and women, is reprehensible and contemptible. Our women and girls must not be defiled by this awful thing. I urge fathers and mothers to seek to counteract in the minds of their children, the appeals of tobacco companies which are so vividly kept before them in the daily newspapers and on the billboards.

A good example was set recently by a ci-

be arrested if they fail to heed the order." Holland holds the record for more church-going people than any other city in Michigan, according to population.

Rev. "Bob" Shuler of Los Angeles, says, "It is my opinion that, just as the saloon people brought down upon their heads the wrath of an indignant public sentiment, the cigarette people are paving the way for a like battle to the death, and if it comes they can thank themselves for it. When men become so greedy as that the moral character of the girlhood of the Nation is considered in the terms of dollars and cents, then the people get busy and they get busy with emphasis."

While preaching on "Jonah and the Whale" in a city in southern California some months ago, I developed a line of thought to the effect that Jonah had the courage to "come back." He dared to retrace his steps and go back to Nineveh. I called the audience to come back to shattered hopes—back to lost ideals—back to conscience—back to Christ.

The following day, the pastor of the Church met a little girl of his congregation. She said that she felt much better after

having heard me speak the night before. She said that she had "come back." The pastor asked what she had been doing that was so terrible. To his amazement, that six-year-old girl, answered, "smoking." He said, "You don't mean to tell me that you have been smoking." She said, "Yes, Mr., I smoke 'Luckies,' because they are mild, but please don't tell Daddy and Mamma."

The little girl had learned how to read the billboards apparently. At any rate, she was familiar with a certain popular cigarette slogan.

In an open letter to "The American Cigarette Companies," Dr. Daniel A. Poling, said a short time back: "You will understand that I speak not merely my own convictions. I speak, first of all, as an American father who, with an American father's concern for his own children, and for all children, challenges current cigarette advertising. I speak, in the second place, as the President of the World's Society of Christian Endeavor; as the representative, therefore, of more than four million young people who share with me the

deep hostility against this advertising; and as Editor-in-Chief of the *Christian Herald*, which goes to more than a million homes.

"Gentlemen, you face here the deep-seated resentment of a vast number of smokers and non-smokers; a resentment that receives its final authority from all who would have American youth and American life physically fit and morally sound. . . . Womanhood is being exploited for trade."

The medical profession is already beginning to realize that cigarette smoking by girls and women, is having its effect both



ty in California, when the councilmen united in requesting "a nationally known advertising company to remove its cigarette advertising billboards signs from the school districts" of the Community. One Councilman said, that the billboards are "just an appeal to school girls to smoke and I don't think it should be permitted."

Equally commendable was the edict published against women and girls smoking in hotel lobbies and other public places in Holland, Michigan. The police were guarding particularly against girls coming from Grand Rapids and other cities to do their smoking. We read, "the young women will

(Turn to page 10.)

Dr. Stanley Jones Answers His Critics

As India is the chosen place of my work for Christ, and has been for many years and I hope for many years to come, I am under obligation to make some things clear to puzzled friends who have read criticisms of my book, the "Christ of the Indian Road." After going through a series of meetings among the non-Christians with me and hearing me plead with them about sin, about Christ's atoning death for sin, about the deep necessity for conversion and the new birth, about one's allegiance to Christ taking in the inner and the other life, thereby involving spiritual conversion and open declaration before the world through baptism and joining the Christian Church, some friends would be puzzled to find that my critics were saying that I omitted these very things. It is for these puzzled friends that I write.

According to the criticisms that have come to me the objections to my views as found in "The Christ of the Indian Road" center around four things:

(1) Sin and repentance, (2) the Cross, (3) baptism and the Christian Church and (4) the relationship of Christianity and Hinduism. There may be others, but these are central.

(1) The objection is made that in the book where I state the three great needs of the human heart of India are: "An adequate goal for character, a free full life, God," that here redemption from sin is left out, and therefore the above three things are inadequate. Here I am inclined to agree with my critics. I remember when I wrote it there was a question in my mind as to the adequacy of the statement, but decided that it was covered in the last—"God." In my own experience finding God was so inextricably bound up with redemption from sin that it never occurred to me that anyone would think of them as being separate or that we could have one without the other. I should have been more explicit and should have mentioned "redemption from sin" as one of the needs of all men and of India in particular. (A paragraph to this effect has been inserted in the latest editions of the book.) That anyone who found the omission in the book but had known the background of my Christian experience and my subsequent preaching could have thought that the omission represented my position seemed absurd. For me finding God involved repentance, and faith in the Divine Saviour, Jesus Christ, with its consequent spiritual conversion (see chapter on Conversion—Horizontal and Vertical in "Christ at the Round Table") so that the whole was inextricably bound up together.

(2) In my book when I mentioned THE CROSS I expected the content of my own thinking to be put into the words, but again I was mistaken, for my critics emptied the words of meaning and implied that this was my attitude. The cross cannot have too rich a meaning for me. My attitude toward the Cross might be put this way: I find that in a home where love meets sin, at the junction of the two a Cross is set up. Here love suffers and the purer and deeper the love the more intense the suffering. That suffering is vicarious — what should have fallen on the guilty one falls on the innocent one. If God is love — and He is — then when that Love meets our sin — as it did in the Incarnation — a Cross is set up. It is inevitable for it is the nature of love to insinuate itself into the sins and sorrows of others. It cannot be love and stay out and if it gets in it suffers. That suffering is vicarious — what should have fallen on us falls on Him. This is not something

imposed on life arbitrarily, but it is inherent in the very nature of things.

(3) As to baptism and the Christian Church, those who have been in my meetings with non-Christians know that view about the necessity of baptism runs something like this: We live two lives, one inward and the other outward and before the world — which life does Christ want? When the non-Christian answers "The inner life," my reply is: Yes, first of all the inner for the outer without the inner is also hypocrisy, but He wants both, for the inner without the outer is also hypocrisy. Baptism is an outer declaration of the inner allegiance. Not declaring that inner fact it is the most barren of things—it is blasphemy. Tens of thousands have come into the Christian Church declaring what is not, and if some of us have thrown the emphasis on the inner fact it is to seek to restore the balance. But that does not mean that we do not believe in the New Testament rite of baptism. We believe in it so much that we would restore it to its New Testament position from the desperately low position it has fallen to in India where it has been made the determining thing as to whether a man is a Christian apart from the question of inner fact and outer conduct.

One thing hurt me deeply. It was said that a couple were ready for baptism until they read my book and afterwards they refused, not considering it necessary. I would like to see them and undo any injury that any statements of mine had done them. I would urge them to take Christian baptism, provided I felt they had accepted Christ in inner allegiance. Where they could find a statement in my book from which they would conclude that I did not consider baptism important I cannot understand. The only one is where I suggest that I ask the non-Christians to accept Christ as their Saviour and that I will "leave baptism to their conscience." If not to their consciences, then to whose? They must decide after studying the New Testament. This approach has resulted in many accepting Christ and later expressing that fact in baptism. But it is a far more serious hindrance to the Kingdom of God to urge unconverted people to baptism, than that one solitary couple should hesitate to take Christian baptism considering inner allegiance sufficient. How many educated non-Christians close up to the point of accepting Christ but, stumbling over unconverted but baptized "Christians" hesitate to take Christian baptism? Such a question shows us the place that is the chief hindrance.

(4) Concerning my attitude toward Hinduism I think I have made that quite plain in "Christ at the Round Table." There has been a great fear that sympathetic attitudes toward truths found in Hinduism or elsewhere may result in a syncretism. I share that fear. One of the greatest dangers before Christianity at the present time is the increasing attitudes tending toward syncretism. At the heart of the Gospel is a core of exclusiveness. We cannot escape it. Christ is not presented in the Gospels as one of the good ways, or even the best way, but THE WAY. Nor is He presented as bringing good truths, nor even the best of truths, but He is the Truth.

This statement makes clear some differences: "Eclecticisms pick and choose, syncretisms combine but only life assimilates." Christianity shuns an eclecticism. It refuses a syncretism, but it does assimilate, for it is Life. A plant reaches into the soil and takes elements that are akin to its own nature, but all the time its life is its own—it is not a compromise nor a patchwork of

COFFIN-NAILS (Continued from page 9.)

on their ability to become mothers and the quality of babies.

One of the King of England's medical counselors — a most conservative man says, "Tobacco smoking is injurious to growing youth in any form, and not infrequently is associated with a craving for alcohol, and must be avoided."

"The Shield" is the name of an excellent magazine, published for the purpose of extending information on these subjects. It is the organ of the "Anti-Cigarette League of California"; Mr. James A. Walton, 5007 Range View Avenue, Los Angeles, is the editor. Subscription price \$1.00 the year. This information is provided for interested persons.

Aunt Het, of the cartoons, says: "My boy John used to argue in favor of women smoking cigarettes, but I ain't heard a cheep out of him since I lit one last winter to try him out."

elements gathered from everywhere — the laws of its own nature determined the disposition of those elements. Christianity is a living thing—it took from Judaism elements akin to its own nature, incorporated them into itself, but its life was its own and Christianity, not Judaism, determined the final result. In like manner in its virility and vitality Christianity reached into Greek thought, took out the Greek idea of "the Word," brought it up into its own life, put new content into it and said, "In the beginning was the Word and the Word was with God and the Word was God." Similarly it will reach into Indian's thought and culture, pick out such conceptions as BHAKTI and DHAYAN, assimilate them into its own life, put new content in them, eliminating the unworthy and untrue, but using the basic good, yet all the time these will be used according to the laws that govern the life in Christ and the end will not be an accommodation but an assimilation, not a patchwork, but Life using and fulfilling, but all the time determining what the result will be.

One critic asks whether the end will be, in my view, the evolution of Hinduism into Christianity or its displacement by Christianity. My unhesitating answer is that it will be displacement. Just as Christianity displaced the Greek systems of religion, but all the time gathering up in itself expressions of truth akin to its own life and using them, so Christianity will displace Hinduism, all the time gathering up any truth found there. This displacement will come the quicker as Hindus see in Christianity the finest elements of the old plus something that is lacking there, namely Christ. But Christ is not merely a prolongation of other truths — He is not merely more — He is "other." Being MORE he fulfills the best in ancient faiths and systems, but being OTHER He becomes our Redeemer. Being like us but more, He becomes our Guide and Example, being unlike us and Divine, hence other, He becomes our Saviour.

It would be untrue to say that I do not mind criticism. I do. But I have learned to make my critics, "the unpaid watchman of my soul," and if the critics can show me, by demonstration, how to win more men to Jesus Christ than I am doing, I will sit at their feet. Until then I must go my way remembering that to my own Master I stand or fall.

(Note: The above article is reprinted from The Christian Patriot, published in Madras, India.)

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DR. W. A. WILLIAMS, Camden, N. J.

THE GOSPEL OF CAUSE AND EFFECT

A Preachment, By Dr. A. P. Gouthey
Seattle, Washington

By way of introducing the subject in hand, I shall quote, what to me, are five very remarkable and striking statements. Three of them are found in the Christian Scriptures, and two of them are found in the writings of leading scientists. The three statements found in the Scriptures are these, "Whatsoever a man soweth that shall he also reap." "As a man thinketh in his heart, so is he." "With what measure ye mete, it shall be measured to you again."

William James—in my judgment one of the greatest psychologists of all times in a statement which reads very much like the above passages of Scripture, calls attention to a fundamental law of health and happiness, which deserves our careful thought. He said, "all mental states, no matter what their character, are followed by bodily activities of some sort." Very much like this statement is one found in a remarkable book written by Dr. William Sadler, called the "Physiology of Faith and Fear." He says, "all the secretions of our physical bodies are constantly purged or poisoned by the powerful passions and emotions which control our inner lives."

Both science and the Christian Scriptures then teach what a theologian would know as the "Doctrine of Free Agency." As free agents, we are each of us the arbiter of our own destiny. We sink or soar according to the choices which we make. The things which we allow to lodge in our hearts and minds mould us into their own image, and there is no escape. In both sin and holiness, there is a reactionary movement, which is absolutely certain to bless or blight. Whether we are blessed or blighted depends entirely upon whether we choose to be dominated by right or wrong. The transgressor is not punished by arbitrary decree, any more than the righteous are rewarded by exciting the compassion of God." Sin is largely its own punishment and righteousness is largely its own reward.

It is said of Judas Iscariot, "He went to his own place." Certainly, and so does every one else. We proceed to reward or punishment, in this and every other world, by a law of nature, set in motion by our own deliberate choice and kept operative by virtue of what we are in Character. The laws of the spiritual realm move with exactly the same precision and accuracy as do the laws of nature from which Jesus and the New Testament writers draw their most forceful illustrations. Spiritual law is as inexorable as are the laws of sowing and reaping.

The simple meaning of all this is that the condition of one's heart, out of which proceed his thoughts, life, emotions and actions, is the determining factor in purity, health, happiness, progress and prosperity. The religion of the New Testament is no sweet bye and bye affair. It has to do largely with this world. It is concerned chiefly with the problem of raising the individual to the plane of highest, best living, and by so doing fitting him into our scheme of things, in such a way as to make him a constructive unit, both religiously and socially.

The purity, health, happiness and prosperity of individuals, according to the teaching of Christ and His disciples, is a matter of character. The best science of our day is at last beginning to recognize this fact. For instance, physicians are now telling us, as the Bible always has, that most of what we know as common ills are the result of a wrong condition within. "All of the secretions of the physical body," says Dr. Sad-

ler, "are constantly purged or poisoned by the powerful passions and emotions which control our inner lives." Said the Old Testament writer in the long ago, "Evil shall slay the wicked," and again, "The fear of the Lord is a fountain of life."

It is a scientific fact known to all well informed persons that health, happiness, prosperity and all nobility of living is secured and retained by keeping the heart pure, the body healthy, and the spirit constantly in "Tune with the Infinite." There is both sound sense and science in the exhortation of the Apostle Paul found in his letter to the Philippians which reads, "Whatsoever things are true, honest, just, pure, lovely, and of good report, think on these things." These are the emotions which tend to purge, elevate, stimulate, and build constructively. The opposite traits have the opposite effect. Every emotion known as sinful send out a settled poison which is as deadly as small doses of parison. What we know of religious qualities are not preached for dogmatic reasons by well informed persons. They are preached because purity, health, happiness, prosperity and progress can with safety be obtained in no other way. The doctrine of a pure heart does not belong, strictly speaking, in the realm of religious dogmatics any more than the doctrine of a sound body belongs exclusively to physical culture. They both belong in the realm of true science and scientific living.

Life is not formed from the outside in, but from the inside out. All life reproduces according to type. "Keep thine heart (our inner life) with all diligence for out of it are the issues of life."

A carefully wrought out plan of physical culture for the body, a wholesome elevating program of reading and study for the mind, a life of prayer and faith and fellowship with Jesus Christ and good men, is the only sane scientific program for all of us to follow. To attempt to have the best and neglect any part of this program is like trying to have an effect without a cause, fruit without a tree, a blossom without a plant. It simply can not be done. Streams do not make the fountain, they flow from the fountain. What a man is inside, determines what he will be outside. And this is only another way of saying what Jesus said centuries ago: "A good tree bringeth forth good fruit." It is absolutely impossible to grow figs on thistles.

It is amazing to me that our friends, the modernists, who claim to be so scientific in their thinking should have entirely overlooked these simple kindergarten truths of both science and the New Testament. They have been very busy attempting to take away the fear of hereafter punishment, but have entirely forgotten that punishment is merely an effect. The cause is the transgression of law which makes for the highest good of the individual. Sin is the cause, punishment is the effect. The only scientific way to be rid of the effect is to eliminate the cause. Since sin is the cause, the atonement of Jesus Christ is absolutely indispensable. It is our only avenue of escape. What applies to the individual in particular, applies to society in general. A thing is right or wrong, not because it is dogmatically stated to be right or wrong by either the fundamentalist or the modernist, but it is right or wrong, in the final analysis, when "in the long run it pays or does not pay." In other words, a thing is wrong when it brings pain and distress and disastrous con-

sequences here, will bring the same effect hereafter. A thing is right when in the long run it brings purity, health, happiness and prosperity. Nothing could be more disastrous in the final analysis than the teaching that we are to get religion for religion's sake. Unless the Church has something more to offer than an aesthetic enjoyment and emotional gratification, there is nothing in sight for the individual and for society but a complete breakdown. We must have a revival of that religion taught by Jesus Christ which expresses itself in purity of living and unselfish service. The Apostle James states the whole case in a word when he says, "Faith without works is dead." Prayer and faith, great as they are, are good things only when they react to save from sin and by so doing make the individual pure, noble, efficient, productive and useful. And just here is where the law of equal reaction enters into religion. "With what measure ye mete," said Jesus, "it shall be measured to you again." Whatever we send out in thought or word or action will return in kind to bless or blight. "As a man thinketh in his heart so is he," and it naturally follows that he is a liability or an asset to society, according to the condition of his inner life, expressing itself in selfishness or unselfishness, as he comes in daily contact with his fellowmen in business, society and religion.

The law of the survival of the fittest will eventually eliminate the man, the religion, and the society which does not make this scientific adjustment to Jesus Christ and the law of right living. In other words it is absolutely impossible to ignore, neglect, or violate the law which makes for our highest good and escape ununished. He that soweth to the flesh shall of that seed sowing harvest a blighted, rotting harvest of what the Apostle Paul calls corruption. He that soweth to the Spirit shall of that seed sowing harvest the rich ripe fruit of life, in its fullest, deepest and eternal meaning.

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World Events in the Light of Prophecy

By, Oswald J. Smith, Toronto, Ontario

Mussolini

"I have closed 27,000 saloons in five years; give me time and I will close them all." Such is the significant announcement made by Mussolini. Continuing he says: "I am personally dry in a country overwhelmingly wet. Our people drink too much. Our national consumption of wine approximates 26 gallons per capita. We are cursed with low-class saloons, and I intend to do away with them—but gradually. When a complaint is made about a particular saloon I close it, and from my edict there is no appeal. I am fortunately not compelled to solicit the approval of either the saloon keeper or his clients. All that belongs to the dark ages of democracy from which we have now happily emerged."

Previous to the rule of Mussolini, Italy swarmed with beggars. There was disorder everywhere. Poverty characterized the country and chaotic conditions obtained. It took five men to do the work of two. Soldiers in tens of thousands lived lives of idleness. There was a fearful scarcity of bread and coal. Discipline was unknown. Suddenly Mussolini appeared on the scene. "Men," he said, "are perhaps tired of liberty. They have had enough of it."

Italy is about the size of California, yet it has a population of 42,000,000. The people are poor. Of modern industries they are destitute. The country does not produce any raw cotton, copper or petroleum. Most of her forests are gone. There are no navigable rivers. Fishing is poor. Italy lost 600,000 men in the war. Hence she is poverty-stricken, or was. Now Mussolini has come. He has mobilized the country's resources for peace as for war, which means that 42,000,000 people surrendered their right to talk, write and vote as they please.

Democracy in Italy has utterly failed and is absolutely unworkable, declares Mussolini. And on its ruins he sets up a sort of army government consisting of a General Staff, with himself as the head. With what results? For it is easy to tear down, but hard to build up. Has the plan worked? It would seem so. Italy went almost bankrupt as a result of the war. Today she is on the credit side with a balance of income over outgo, and her national currency has been stabilized. As to unemployment, it has been reduced to only one per cent. There are no strikes. Manufactures are taking the place of agricultural products.

But as stated at the beginning, Mussolini still has the drink problem on his hands. Italy boasts more than half the vineyards of all Europe, and still imports about 27,000,000 gallons of wine each year. The people are heavy drinkers. But the man who has sufficient power to close 27,000 saloons, will probably be able to close the rest.

"And all the world wondered," declares the Book. For when the superman appears he will, of course, seek first to win the admiration and praise of all mankind by his reforms and wise moves. Mistakes will seldom be made. His judgment will be a source of universal wonder. Let us watch. Events are rapidly moving toward the final goal. Will Mussolini become Antichrist?

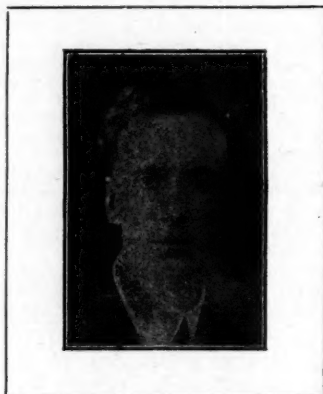
Science

Science has revealed some astounding facts, especially in the wonders and marvels of God's created universes. "When I consider the heavens," says the Psalmist. For instance: "Let us imagine that the Golden Arrow, whose recent record of 231 miles per hour astonished the world, should

travel around the earth at the equator, contending itself with a speed of 200 miles an hour. It would complete the journey in five days. At the same speed it could reach the moon in 50 days. It would arrive at the sun in 53 years. Neptune, the outpost planet of our solar system, would not be reached until 1500 years had elapsed, and then through interstellar space the Golden Arrow would speed on and on for 13,000,000 years ere it would reach a neighboring star. After ninety thousand million years, when it has passed through all the stars of the Milky Way and arrived at the confines of our galaxy,—like a traveler who comes to a border town of his own country,—in a sense the journey has just commenced, the exploration of the universe is about to begin.

"No, the Golden Arrow is too slow—let us take a golden sunbeam, the swiftest known messenger, which travels at 186,000 miles per second. A sunbeam comes down to the surface of the earth, hits a shiny object, and is reflected outward again. At the moment of rebound, vault into the saddle, and away you go to explore the universe. In one and two-third seconds you have passed the moon, in eight and four-tenths minutes the sun is left behind, and after four years the first neighboring star looms large ahead.

"One hundred thousand years of journeying thus will bring you to the uttermost limits of the Milky Way, the frontiers of our galaxy—and what then? It is then, and then only, as your sunbeam begins its million-year journey across starless space,



Rev. Oswald J. Smith

that your exploration of the universe may be said to have really begun. Looking backward upon our galaxy, you see it as a mighty aggregation of a thousand million stars. Looking around you in all other directions, you see what seems to be a vast void with here and there—incredibly far off—a faint, hazy light. Let your sunbeam carry you toward the brightest of these phantom lights. As the centuries roll by, the great galaxy behind you recedes into the background until it too is merely a faint phantom patch of fuzzy light. More centuries come and go, and the phantom light begins to approach—it is another galaxy of many millions of stars.

"Each of the far-away phantom lights, and there are myriads of them, is a star galaxy. We do not wonder, then, at Richter's dismayed question, 'End there is none to the universe of God!'"

Well, cheer up, the Millennium is coming and when we get our spiritual bodies we will perhaps be able to explore all this for ourselves. We are pretty small after all, and we don't know much. But what a God is ours! What boundless knowledge will some day be revealed. No wonder some of us are longing for the millennium and the glories of the future. Who would live for the present? Let us prepare for that which lies before. "The night is far spent, the day is at hand."

Seadromes

And so we are soon to cross the ocean in one night. It used to be three months, more or less, in the old sailing vessel. Now it is about a week. But soon it is to be a night. Eight seadromes—floating landing fields—are to be placed at intervals of 375 miles. Aeroplanes, will leave New York on Friday. Saturday and Sunday will be spent in Europe, and on Monday—New York again.

The first of these seadromes is now under construction and will be placed between New York and Bermuda. It is costing nearly \$2,000,000. It will take 10,000 tons of steel for each seadrome. Rust proof iron tubes will extend 160 feet under water. The landing deck will be 1200 feet long and 200 feet wide, and will stand 80 feet above water level. On the seadrome will be a hotel, a radio, and weather station. There will be accommodation for 160 people. Without roll or tremor the seadrome will remain stationary in the heaviest sea. From England it will take 24 hours and to England 15 hours to make the trip.

An effort to span the ocean in a single hop is a gamble with death, not because flying over the sea is dangerous but because of the distance that must be traveled without refueling, motor inspection, weather reports or any of the other services which have made land flying commonplace and reliable. Since distance is the only obstacle to safety, the problem in establishing ocean airlines is to break the trip up into lesser distances at the end of which the plane may be serviced, and weather reports received.

"Many shall run to and fro," says Daniel. And so it is and so it will be, more and more. Beloved, the End is at hand. We travel today in ways and with speed that a generation ago was inconceivable. Let us take heed.

Long Distance

The moment at which the Graf Zeppelin appeared in the twilight above Lakehurst, New Jersey, after its spectacular flight from Germany, was one of the most exciting events, journalistically, in 1928. Reporters made desperate efforts to get to their telegraph instruments. But one man, Wilhelm Schulze, correspondent for a big German news syndicate, rushed into a telephone booth.

"Get me the Verlag Ullstein, Berlin S. W. 68," he shouted. "Ach! Long Distance—all the way to Germany, yes, right now."

And, after six minutes of feverishly listening to the clatter outside the booth and the resonant hum of the telephone, he was actually dictating the story of the arrival of the Zeppelin, giving details as he saw them through the windows of the booth. Within thirty minutes, a dozen newspapers in Germany served by his agency were spilling "extras" into the streets, carrying the story word-for-word as he had dictated it from his telephone 5000 miles away.

Only two years ago were communications opened by telephone across the Atlantic, January 1927. Yet in that year there were 2900 calls. In 1928 there were 7500. First it cost \$75.00 for three minutes; now it costs \$45.00. There are 19,000,000 telephones in the United States and 9,000,000 in Europe. These are now all connected. The longest call ever made was from San Diego to Stockholm, 8630 miles. Here is something of interest: Suppose that a man in San Diego could shout loud enough actually to be heard in the Swedish city. In view of the fact that sound waves travel only 720 miles per hour, it would require 12 hours for the American's voice to reach Stockholm, and another 12 hours for the second man's voice to return. But over the wire and radio, the voice requires only one-fourth of a second for that journey.

It looks as though we are rapidly getting ready for the millennium. The Antichrist will no doubt use these inventions, but so will our Lord. And when fully developed,

(Turn to page 13.)

THE BIOLOGY OF THE CHURCH (Continued from page 1.)

eth increase of the body unto the edifying of itself in love." As the stones of the temple were fitly framed together, so also are the individual members of the Church, united in Christ. Finally, Paul says that the Church is the "holy temple of the Lord."

Confirming this, Peter tells us, "Ye also as lively stones, are built up a spiritual house."

No doubt many of the stones that went into the temple of Diana had to be polished, dressed and reduced in size. They had to be carved into different sizes and shapes. If you as a member of the Church, are called to suffer, and if you feel you are sometimes persecuted, cheer up, it may be that by these experiences God is making you to fit the place provided for you in this great living temple called the Church. Perhaps you are just finding your place.

An Organism

Now in the Book of Romans, Paul uses an entirely different illustration in describing the Church. He says, "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one member one of another." Here the Church is presented as an organism and this gives us a scientific basis for a study in "The Biology of the Church." In your organism you have hands, eyes, ears, nose and limbs, but no two members of your body fill the same office. So also in the Church of Jesus Christ, there are many living members in the great spiritual organism, and no two are exactly alike.

In the Greek, the word "Church" really means, "the called out" or "the elect." The true Church is made up of twice born, "called out" mortals and not of ecclesiastical systems. The Church is more than an organization. Jesus did not come to earth to build a social service organization. He came to establish a supernatural organism. There is a vast difference between an organism and an organization. You are an organism because every part of your body is joined to every other part with life. This life moves through your brain. It tingles in your blood. It pulsates through your heart. It sustains your body cells. No scientist can tell us what life is, but you know that you are alive.

A locomotive is an organization. It is bound together mechanically. There is a visible Church made up of buildings, ecclesiastical systems and educational programs. This organized visible Church is indispensable, and yet there is a great danger involved in putting the emphasis upon the organization, instead of the organism. One might belong to every denomination in America and yet miss a living contact with the eternal organism. Cease thinking of the Church as an organization; it is merely an organism.

One morning while walking through a clover field in Kansas, I saw the sun as it came peeping over the eastern hills. Dew had rested on the clover field the night before. As the rays of the sun poured through the clover, every dew drop became a sparkling diamond, a flaming opal, or a glistening pearl. Every dew drop was lighted up and became a miniature sun. Like that, the life of Christ pours into the soul of every member of His Church and illuminates the individual with the glory of His living presence.

Biology is the science of organism. It is a comparatively new science, having arrived since the Civil War. In this science we study a mysterious substance called protoplasm. Under a microscope a speck of protoplasm looks like the white of an egg. The human body is made up of billions of lumps of this protoplasm. When a tiny speck of protoplasm is surrounded by a wall, it be-

"YES WE HAVE"

It is often said today that we have no men like D. L. Moody, Charles Finney and George Muller. We have often been of the same mind until we met and came to know some of God's twentieth century men personally. E. Joseph Evans of Boston is entitled to a place in God's Hall of Fame. I found in my fellowship with him that he lives so close to Heaven that he can hear the angels whisper. He has received and turned over in the service of missions more than \$100,000 in the last ten years in direct answer to prayer. His needs have been met all the way from shoe-strings to the thousands needed for his Bible School, Church and Missionary interests.

—George D. Blomgren.

comes a living cell. You are alive simultaneously in billions of these cells. So also with the Church, Christ is alive simultaneously in all regenerate mortals, and every twice born soul is a living cell in His spiritual body.

The relationship of the true believer to Christ is that of the vine to the branch. Sap (life) connects the vine and the branch. Therefore, Christianity is more than doctrine and theology; it is life. Almost any group of believers can be divided in fifteen minutes on doctrine, but Christians are never divided in Christ.

It is legitimate, then, to study the Church from the standpoint of biology, since it is an organism.

Organisms Eat

Organisms eat. They must have nourishment. From the most simple to the most complex, every organism has a system for taking in and appropriating nourishment. The amoeba, which is the smallest animal known to science, being composed of one cell, has a digestive system all of its own and knows how to appropriate foods which become nourishment to it.

The flower is an organism. It thrusts its roots into the soil and pulls up its dinner of lime, silica and water. It puts these sustenances through its own peculiar digestive system and converts them into protoplasm, cells, stems and petals. It also reaches a perfumed hand into the atmosphere and pulls in sunlight and carbon-dioxide as a nourishment.

The Church as an organism, must have food to eat. It lives on bread. It subsists upon Christ. Christ is the food, the nourishment, of the Church. He says, "I am the bread of life." "I am the bread which came down from heaven." "This is the bread which cometh down from heaven that man may eat thereof and not die." "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." "This is that bread which came down from heaven; not as your fathers did eat manna and are dead; he that eateth of this bread shall live for ever." We all pray, "Give us this day our daily bread."

The Lord told His disciples, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." This was a hard saying for the disciples and, "from that time many went back and walked no more with him." They did not understand the biology of the Church. They thought He wanted them to become cannibals.

The story is told of a man who started on a journey with a textbook on dietetics under his arm, and a basket of food in his hand. He became tired and weary as his journey progressed and each time he became hungry he would put the basket of

(Turn to page 14.)

WORLD EVENTS IN THE LIGHT OF PROPHECY (Continued from page 12.)

we will be able to hear one another anywhere in the world. What we utter in secret will be heard on the housetops, prophecies of Jesus. What a glorious destiny awaits us!

Bolshevism

In a great antireligious drive now proceeding, the Soviet Union of various atheistic organizations decries the fact that despite intensive antireligious propaganda, at least 100,000,000 Soviet citizens remain believers and are in some way connected with the church.

The "Union of the Godless" receives support from some Soviet organizations and it numbers only about 500,000 members; its work has hardly affected the masses.

Roman Catholicism

Father McClorey, who spoke before his Eminence Cardinal Hayes, is reported to have said recently: "If the Pope should war with America we would take up arms against him as the French and other Europeans did in past centuries." As a result of the last presidential election there were many comments on what was called "The terrible blight of Americanism which is slowly destroying the Catholic faith." Governor Smith issued the following statement: "I believe in the absolute separation of church and state." His co-religionists replied: "We too . . . Amen." This statement was certainly most objectionable to orthodox Catholicism and entirely contrary to the creed of Rome. Yet practically the whole Catholic press of the United States let it go unchallenged and instead of contradicting, praised it.

Hence it is evident that the often talked of union in the Catholic church is far from the reality. There are divisions and differences of opinion as recently expressed by American Catholics. Does not this indicate the final dissolution of Roman Catholicism as prophesied in the seventeenth chapter of Revelation. Rome may prosper for a while. That she will ride the beast there can be no doubt, but the day is coming when the beast will turn and grind her to powder.

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THE BIOLOGY OF THE CHURCH

(Continued from page 13.)

food down, open his book and begin to read. By degrees he would forget his hunger. The book appealed to his reason and satisfied his intellect. The story goes that finally he died in the presence of a basket of food with the textbook on dietetics clasped violently in his arms. Is this not a picture of many professing Christian people who have the theory and the doctrine of Christianity but have never learned how to assimilate the living presence of Christ in their natures?

How may we eat this Living Bread? Prayer, which is communion with God, is a means of feasting upon Christ. Bible study is another method. Regular periods of devotion in private and public, where the grand old hymns of the faith are used, is another way of appropriating the Living Bread.

One day as Jesus drew near the city of Samaria, He sent His disciples to purchase food. He remained outside the city and sat resting at Jacob's well. A woman from Samaria came to draw water and Jesus engaged her in conversation. He preached a wonderful sermon to the woman and concluded with the statement, "God is a Spirit; and they that worship Him must worship Him in Spirit and truth."

When the disciples returned with food they said, "Master, eat," but Jesus answered them by saying, "I have meat to eat that ye know not of." The word "meat" of course means food. He was, no doubt, referring to His ability to transmute spiritual substances into physical nourishment. It is true that the members of His body have esoteric food upon which to subsist as members of the eternal organism.

Organisms Breathe

Organisms also breathe. As an organism the Church breathes. Plants breathe by the process of osmosis. This means that the air filters through the cells of their organisms. Trees breathe by the same process. Every organism has a system of its own for breathing. In the human organism there are millions of lungs. Every cell in the physical body is a lung that breathes by osmosis. Since the members of the Church are living cells in the body of Christ, each member appropriates the divine breath. The Holy Spirit is the breath of the Church.

We read that Jesus breathed on His disciples and said to them, "Receive ye the Holy Ghost." "In Him we live, and move, and have our being."

Organisms Are Creative

Organisms are also creative. They reproduce after their kind. The Church as an organism should breed its kind.

Every organism reproduces through the seed according to its kind. The Church reproduces its kind through evangelism. A Church without an evangelistic passion and program has no excuse for existence. One of the curses of the Church in modern times is that it has become filled with unconverted people who know little or nothing about supernatural reproduction by the process of the new birth.

The first birth is physical. The new birth is just as real as the first birth. Both involve the miraculous element which is a mystery to all science. The theologian can come as near explaining the new birth as the scientist can the first birth.

Jesus said, "Ye must be born again." These words were addressed to a man that professed to be religious. Nicodemus was also an educated man. Notwithstanding his virtues, he did not possess life. This statement of Jesus is the revelation of a divine biological law. The "must" here, is a "biological must," primarily, and not a "theological must." In regeneration a new seed of eternal life is literally planted in the womb of the heart, and to the individual

there is communicated a new spirit and a new nature.

I was holding a meeting in a city in Oklahoma when the proprietor of one of the largest hotels in the city joined the Church in which I was speaking. I happened to be living in the same hotel and after the service I returned and heard him utter a series of oaths and he closed with the statement, "There now, I am a Christian. My wife has been after me to join the Church for ten years and I joined today. Look me over, boys, for I am saved." Needless to say, the man was much embarrassed when he turned and saw that I had heard the conversation.

It is a law in biology that every organism reproduce "after their kind," as described in the Book of Genesis. Something has been said about lower animals having evolved into higher animals, and about man having evolved on the scenes as the apex of millions of years of animalistic heredity. This part of the evolutionary theory is called the transmutation of species. The idea is that lower animals are capable of evolving into higher animals. Such a thing is unknown to science, and yet the theory of evolution is based largely upon this false premise.

All organisms reproduce within the charmed circle of the species. Slight changes may occur within the boundary line of the species, but no animal can cross over the charmed circle and aid in bringing forth another type of life. If the transmutation of the species were true we would see about us all manner of hideous monstrosities. There would be creatures with heads like men, and necks like giraffes and bodies like horses. Species would be all mixed up, but such is not the case because each type of life reproduces according to kind. When Jesus fed the five thousand, he multiplied fish from fish and bread from bread.

The Church should seek constantly to bring forth its kind by the process of the new birth.

Organisms Move

Not only do organisms eat and breathe and reproduce after their kind, but they also move. This power to move differentiates organisms from minerals and mechanical devices.

Action is an evidence of life. A running stream purifies itself. The Church should be a going concern. It should be constantly engaged in going to the ends of the earth with vigorous missionary programs. The last thing Jesus said before He returned to glory was, "go ye." When one really catches the missionary spirit and vision, and becomes interested in the welfare of the black man of the jungles and the yellow man of the Orient, it is like being born again. There is no joy that comes into the human heart, like the joy of knowing that you have been instrumental in pushing the Gospel out a little further into the dark places of the earth.

One of the most pronounced evidences of the present apostasy of the Church, is the drying up of missionary enthusiasm in the denominations at a time when transportation facilities were never as good in the history of the world. With steamship lines available for transferring missionaries with lightning speed, with great concrete roads laid down by the various nations sometimes through the jungles, as in French West Africa, with opportunities thrust in the path of the Church, such as it has never before experienced; at such a time, when we should move forward, we find mission boards curtailing their activities and calling their missionaries home. This is an indication of a lack of spiritual vitality, for normal organisms move.

Parasites

We also find that organisms are subject to parasites. This is true of the Church. By studying its operations through the centuries, we find again and again that it has

been made the victim of foul, stinking, blood-sucking parasites. During the last quarter of a century a new philosophy, entirely unlike historic and evangelical Christianity has sprung up like tares, in the church. Every basic doctrine of the Faith is being questioned by prominent churchmen in practically all denominations.

At a ministerial gathering in an eastern city, the pastor of a large Church was heard to say, "I have given up much of the antique theology which I was taught in my seminary days. I find that I can not adapt it to the needs of an educated membership in a down town Church, in this enlightened age. I do not believe that Jesus was infallible. I am not certain He was morally perfect. He may have practiced polygamy and Mary and Martha may have been His secret lovers."

The wife of a Congregational preacher recently said, "What a pity it is that Jesus with His beautiful philosophical turn of mind and sweet spirit, could not have had the advantages of college education."

A student in a denominational school in an eastern city, objected to the heretical teachings of one of his professors and quoted Jesus Christ His Son cleanseth us from all sin." The professor said in the presence of the class, "Sh, the blood of Jesus dried up 1900 years ago."

A preacher in the state of Missouri said recently, "The man of Galilee is buried so deeply beneath mythologies about Him that the world will never see the real Nazarene." When asked what some of the mythologies were, he replied, that they were such absurd stories as the one about His having been born of a virgin and the one which purports to say that He resurrected from the dead.

A lady in Ohio heard the pastor of a large Church repeat the Apostle's Creed at his Sunday morning service and on the following Tuesday she called to see him in his study. During the course of the conversation she remarked something about the doctrine of the blood atonement. The pastor replied that he was a theistic evolutionist. She reminded him that he had repeated the Apostle's Creed on the previous Sunday and inquired how the Scripture which says, "The blood of he expected to harmonize that statement of faith with evolution. He replied, "I hope you don't think that I believe the Apostle's Creed to be true simply because I repeated it at my service last Sunday."

Satan is the avowed enemy of the Church. He has hated it since the day it was born. While it was yet an infant, he tried to burn it to death at Nero's entertainment, but it came out a living flame to shine through the centuries.

When it was a baby, he tried to feed it to the lions, but it came out of the lion's den unhurt, like Daniel of old. He piled fagots around it, as in the case of Polycarp at the city of Smyrna. He had Peter crucified with his head down, and Paul was beheaded.

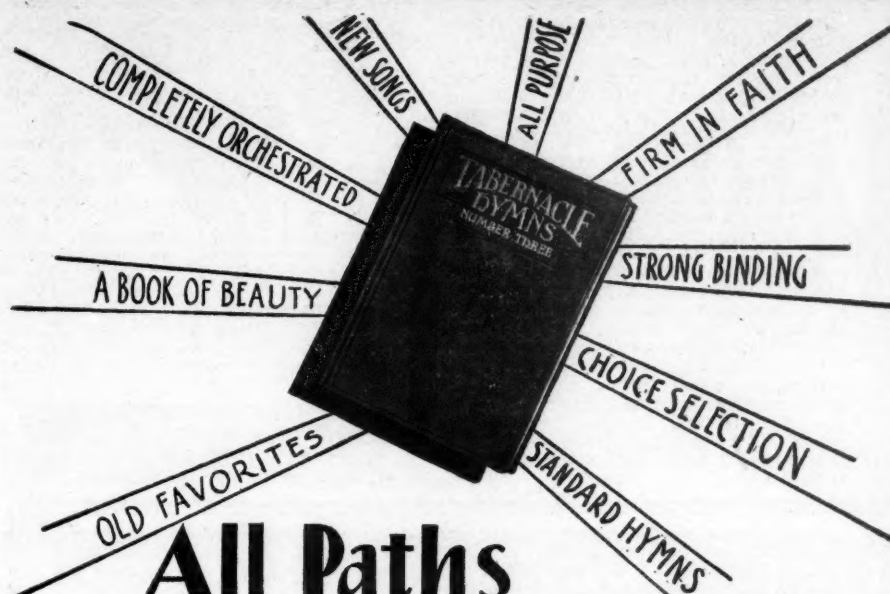
He tried to burn the Church in oil. He fed it to the beasts. He burned it at the stake. He threw it on beds of spikes. He bound it in chains. He put it in prison.

Failing to assassinate it, He united it with Paganism for a time under Constantine, after which it was torn to pieces by controversy. Then he hurled it through a tunnel of dark ages, but it came out ready for action; it put on a prayer-meeting and held the Wesley revival.

Now, once again, the Church is meeting a crisis. It is not being burned at the stake, but it is being crucified on a cross of apostasy.

It can not be disputed that the clergy is greatly weakened today by compromise. The Church has a question-mark on its banners. A virile faith is as essential to the preacher as mathematics is to the engineer. William Jennings Bryan in addressing a gathering of two thousand preachers in a West-

(Turn to page 16.)



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THE BIOLOGY OF THE CHURCH

(Continued from page 14.)

ern State was heard to say, "If you preachers think that we business men want psychology, literature, and entertainment when we come to Church, you don't know your job. We want pure and undefiled religion."

Emerson tried preaching as a young man. An old man in Boston was dying and sent for his pastor. Emerson came into the sick room and quoted some poetry and engaged in some meaningless platitudes. The old man stood it as long as he could and he finally said, "Young man, if that is the best you can do, you had better go home." Emerson left the ministry and made use of his talents in other lines of work.

Modernism is a parasite, hanging on the organism of the Church. In biology we know of two kinds of parasites: internal and external parasites.

Everyone is familiar with the leech. We know that it is a blood-sucking external parasite.

In the southland there is a beautiful parasite called the Spanish moss. I have seen it hanging in great curtains from tree to tree. Northern tourists are impressed with its beauty, but the natives of the Southland are afraid of it. They know it destroys trees and kills the fruit.

The Church is affected by both internal and external parasites. The proverbial tapeworm is one of the most popular parasites. It is a ribbon like creature made up of many segments. It has a way of destroying the nourishment which one takes into his system and it leaves the individual hungry. Modernism in pulpits, denominational schools, seminaries, church periodicals and publishing houses, is a tape-worm which is gnawing at the vitals of the Church.

Parasites affect bodies most severely when the blood is weak. This is the condition of the Church. Because the blood gospel has been weak during the recent years, the parasites have been active and destructive.

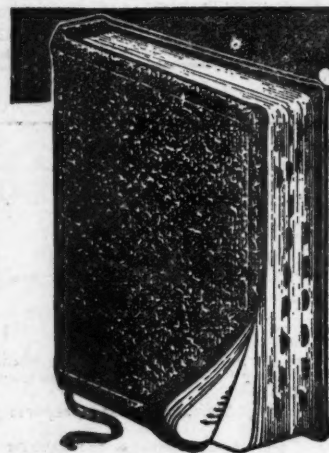



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